Testimony
What a Testimony is

Millennial Star

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POETRY

PRAYER OF THE TIMES

A people's voice! we are a people yet
Though all men else their nobler dreams forget,
Confused by brainless mobs and lawless Powers;
Thank Him who led us here, and roughly set
His Saxon in blown seas and storming showers,
We have a voice, with which to pay the debt
Of boundless love and reverence and regret
To those great men who fought, and kept it ours.
And keep it ours, O God, from brutel control:
O Statemen guard us, guard the eye, the soul
Of Europe, keep our noble England whole,
And save the one true seed of freedom sown
Betwixt a people and their ancient throne,
That sober freedom out of which there springs
Our loyal passion for our temperate kings;
For, saving that, ye help to save mankind
Till public wrong be crumpled in the dust,
And drill the raw world for the march of mind,
Till crowds at length be sane and crowns be just.

—Alfred Tennyson,
from "Ode to the Duke of Wellington."

THOUGHT FOR THE WEEK:

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.

—Carlyle.

THE LATTER-DAY SAINTS'

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And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

—*Doctrine and Covenants 76: 22, 23 & 24.*

☆

WE have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do, and not by what we have, the right to fling away our life at any moment irresponsibly—the more athletic trim; in short, the moral fighting shape. It is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilisation suffers.

—William James.

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THIS WEEK'S COVER

The common argument that the "Christ Story" is a fallacy because of its antiquity proves nothing. The belief and eventual testimony of Jesus Christ comes not through long exhausting study and investigation. It is born of a sincere desire to know of a surety, and as the Master said: "No man can come to me, except the Father which hath sent me draw him."

Testimony

By Joseph Quinney, Jr.

President of the Logan Temple

"FAITH comes by hearing the word of God, through the testimony of the servants of God. That testimony is always attended by the spirit of prophecy and revelation." —Joseph Smith, "The History of the Church," Vol No. 3, p. 379.

Testimony is, after all, revelations of truth; it is a responsiveness of the soul to the truth, and is always accompanied by the spirit of happiness, peace and joy; it is always sustained by the power of God and that spirit strives with each of us when we are keeping the commandments of God.

A firm testimony of the Gospel is an anchor that keeps us firm and constant in the faith and provides a marvellous love for our Lord Jesus Christ and the Priesthood He came to confer upon man; it impresses us with a love for truth and the deep and everlasting principles of righteousness. A testimony "springs from the deep fountains of spiritual life" and gives us an unfaltering faith in God, and faith in Jesus Christ is the most vivid, true and compelling way we have of committing ourselves to the highest and best we know. A true testimony glows with TRUTH.

A true testimony provides a marvellous respect and high apreciation for the leadership of the Church; we pray sincerely for them; we uphold and sustain them; they are to us God's representatives, and our faith and confidence in them is fine and true. Our Church, through the years, has been held in strength by and through the testimonies of the true members of the Church, indeed, these have been and are the great fundamentals upon which every Latter-day Saint has built his faith. These basic truths characterize the testimony of all true believers; they were the power and strength by which the early Pioneers of the Church built their all upon.

How well did the early Pioneers hold to their testimonies and faith in God; religious impulses are the strongest forces in human life, therefore, these fine and noble people held fast to their faith.

Mormon Pioneer life glows with testimony and faith. They lived their convictions and lifted their voices in defence of the mighty truths that had been vouchsafed to them, and with these truths as a foundation they have builded a civilization that shines with splendour, conduct and character.

I am submitting a little circumstance in my Mission life that carries the strength of testimony. In the early part of the summer of 1924 I received a letter from Brother Carlson who was, and is now, employed in the Church offices in Salt Lake City. In this letter he made enquiries regarding a family by the name of Olson, who had joined the Church and had left their native land, Sweden, some 25 or 30 years prior to 1924.

The last word the Olsons in Sweden had heard from their relatives was to the effect that they had settled somewhere in the Dominion of Canada. (I was at that time presiding over the Canadian Mission.) Brother Carlson was kind enough to inform his friends in Sweden that he would make every effort possible to locate the lost family. Therefore, he wrote a letter of enquiry to me asking if I would endeavour to locate the Olsons in the Dominion of Canada. It really presented a very serious, yet humorous situation. Canada, as you know, stretches from the Pacific to the Atlantic seaboards and onward to the far north—a big country in which to locate the Olsons.

I placed this letter in my brief case and took it with me while touring the Canadian Mission, not realizing at the time what might become of it. A conference meeting was scheduled to be held at Port Arthur. Upon my arrival I called the Elders together and we held a short, but very impressive meeting in one of the parks upon the north shores of Lake Superior. We had a most delightful time. The sun was warm; the vegetation was green and everything was full of promise. During the course of this meeting I asked the Elders if they knew anyone by the name of Olson who might be residing in that section of the country. I read to them the letter I had received from Brother Carlson. None of them had met any Olsons. I asked if they would kindly make enquiries as they travelled from place to place regarding this lost family. I had remembered that Fort Williams, four or five miles west of Port Arthur, was a place of many nationalities. I asked the Elders if they would kindly investigate and see if they could locate anyone in Fort Williams by the name of Olson. I submit herewith a copy of an account written by Elder Wilson, our District President at that time:

"We spent days trying to locate a place called Burgland, both at Fort Williams and Port Arthur. We made use of every available means, including maps, bureau of information, library, court house, post office and places of business, but without success. In the meantime, however, it was learned that Burgland was a place 278 miles south and west of Port Arthur with a population of 9 people. We learned from a lady who drove the mail truck from a place called Rainy River that there were some Olsons living in a place called Burgland."

A. E. Wilson and Arthur C. Whiting started out to cover the 278 miles through perhaps the most sparsely settled country in the Dominion of Canada. They walked until they were footsore and weary. Quoting further from Elder Wilson's narrative:

"The nearest railroad station to Burgland was a place called Sleeman. We began our journey August 13th, 1924. Our funds were very low. We decided to walk the distance, hoping to find someone along the way who would be interested in our message and help us on our journey. We got along nicely the first day, but on the morning of the second day we left all signs of civilization, wending our way through brush with nothing to guide us but the railroad track which we found

much difficulty in walking. A severe storm arose. Late in the evening we came to a small station where we hoped to find shelter, but were told to hasten on our way. The storm increased and the darkness became intense. Finally we saw lights in the distance. Upon our approach we found them shining from box cars. We came onto a section gang, but they could not understand the English language, so they took us to their foreman, who acted very surprised and suspicious at first, but after a short conversation took us in and made us comfortable. He seemed much interested in our peculiar religion, asked many questions and commented upon the strangeness of Missionaries being so far out in the wilds on such a night. However, we were made as comfortable as possible and the next day we resumed our journey, stopping only to eat wild berries that grew along the banks of the river. There were no settlements along the way, so in order to make ourselves safe we boarded a train and came to a place called Adicoken, Ontario. We remained here overnight. The next morning we left by train for Sleeman, arriving early in the morning. We made enquiries of the agent, who was kind enough to direct us along an old country road. By this time we were very weary, footsore and hungry, but continued on. We arrived at Burgland, and the lady who took the mail into that section of the country pointed out the house in which an Olson family lived. As we got out of the truck we saw a man coming toward us. When he arrived he said, "You are Mormon Elders. My name is Olson." It developed, after considerable conversation, that this was the very Olson who had left his native land, Sweden, some 25 or 30 years before and settled in this wooded country.

This good man and his family had remained true to the faith during these many years of separation from their friends and the Church in Sweden. Joy filled his soul, for these were the first Missionaries that he or members of his family had encountered during these many years. He wept for joy.

During the day other members of the family were brought in and that evening a meeting was held. This meeting was held on August 17th, 1924. The Baptist Church was secured for us. There were 70 people present. Half of this number could not understand the English language. The following evening we held a meeting in the west branch of the Baptist Church and the house was crowded to overflowing. We were told that it was the largest crowd that had ever been in it. The people were very interested and we stayed until August 22nd, when we returned to Port Arthur.

Our next trip to Burgland was September 24th, 1924. We remained until September 28th, during which time we held cottage meetings. John Olson with most of his family and three or four others attended. The next night we held a meeting in the schoolhouse with 60 people present. I baptized seven people. Two more would have liked to have been baptized, but their husbands objected. Early the next year, in 1925, I baptized four more people. A Conference was held on

(Continued on page 718)

Literary Gems In The Book Of Mormon

By Elder E. Cecil McGavin

Author of "Mormonism and Masonry" and "Cumorah's Gold Bible."

THE Book of Mormon contains many gems of beauty, wisdom and philosophy which tower above the intellectual environment of the frontier settlements of New York in 1830. Such precious gems as these were not the thoughts of Joseph Smith or his generation. Like the pearl of great price which merchantmen found after diligently searching, these literary gems are of great value.

In the Bible such literature is largely limited to a very few books, while in the Book of Mormon they are freely sprinkled over all of its pages. Such gems are an expression of culture, coming late in the civilization of people, yet the first Nephite scribe made extensive use of this advanced and learned literary construction.

Every sermon that was preached and every epistle that was transcribed by the Nephite evangelists contained choice expressions equal to the Book of Psalms and Proverbs in literary beauty and philosophy.

From the writings of Mormon we select a few choice gems that were written on the eve of the annihilation of his people.

PART XIII OF
"A MARVELLOUS WORK
AND A WONDER"

"And my soul was rent with anguish, because of the slain of my people, and I cried:

"O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

"Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

"O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

"But behold, ye are gone, and my sorrows cannot bring your return."—Mormon 6: 16-20.

"Behold, my heart cries; Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness and abominations from before thy face! . . .

"O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.—Moroni 9: 15, 18.

Mormon spoke of the insincerity and hypocrisy of those in his day who professed to take the name of Christ:

"And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecu-

tions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

"O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than the misery which never dies—because of the praise of the world?

"Why de ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

"Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

"Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer."—Mormon 8: 36-41.

PROFOUND PHILOSOPHY

Lehi proclaimed the profound philosophy of the virtues of adversity in these words:

"For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life, neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"And if ye shall say there is no law, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away."

Nephi gave expression to a beautiful lamentation thus:

"Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

"Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

"Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in

thee, my God, and the rock of my salvation.

"O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

"May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

"O Lord, wilt thou encircle me around in the robe of my righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thon not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy."—II Nephi 4: 28-33.

At a time when the Nephite soldiers fell before the warriors of the Lamanites, Alma sought to comfort his people with this philosophy:

"Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

"For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God."—Alma 60: 12, 13.

Mormon said, concerning the participants of war:

"But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.

It was said respecting the death of Laban:

"Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief."—I Nephi 4: 13.

Alma said of the sinister influence of a wicked man:

"Yea, and we also see the great wickedness one very wicked man can cause to take place place among the children of men."—Alma 46: 9.

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The works of man inherit, as is just,
Their author's frailty, and return to dust;
But Truth Divine forever stands secure,
Its head is guarded as its base is sure;
Fix'd in the rolling flood of endless years,
The pillar of th' eternal plan appears,
The raving storm and dashing wave defies,
Built by the Architect who built the skies.

—Cowper.

The Latter-Day Saints' "Millennial Star"

THURSDAY, NOVEMBER 5, 1942

EDITORIAL

One Hour In Twenty-four

I FEEL very deeply impressed to ask you to give one hour in every twenty-four to the study of Church doctrinal books and preparation of your weekly sermons and programmes for the benefit of those who depend upon you, as a President, officer or teacher of your Branch.

"The glory of God is intelligence." This significant utterance of the Lord, given in a revelation to the Prophet Joseph Smith, deserves very careful and deep thought on your part. Therefore, I wish to ask you to set apart one hour a day to attain this objective. Separate yourself from the worldly cares and problems, and in the seclusion of your room give your mind and heart to the study of eternal things. For I share with you the knowledge that "it is impossible for a man to be saved in ignorance."

So much depends in our leadership and work in the British Mission upon our knowledge of the Restored Gospel, the understanding of the principles of Church Government, and the fulfilment of our individual duties.

"Wisdom is the principle thing, therefore, get wisdom; and with all thy getting get understanding." Your understanding will be better, your leadership will improve; above all, the Spirit of the Lord will dwell in you and you will be a power for good among your fellow men. Those who have sustained you in your office and calling in the Church will look up to you for counsel and advice. It is their right to expect it from you. You must give it to them when asked.

I do not think it is too much to give one hour in every twenty-four to the Lord and use the remaining twenty-three for our own benefit.

Your family, Church members and friends will notice in you greater spirituality and wisdom, better understanding of their own problems, and more sure knowledge.

"Seek ye diligently and teach one another words of wisdom, yea, seek out of the best books, words of wisdom; seek learning even by study and also by faith."—D. and C. 88: 118.

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"The Word Of Wisdom" Is Your Safeguard Against Infections, Diseases And Ill-health

ALMOST daily we are warned by the authorities of this land to take the necessary steps for prevention of infection and disease. The warning is significant, let us heed it.

We as Latter-day Saints, through faithful obedience to the Will and Order of God, accept the Word of Wisdom, which was

sent to us greeting, not by commandment or contraint, but by revelation, for our temporal salvation. It is a matter of record that Latter-day Saints today are considered the healthiest people as a community. It is a source of marvel and enquiry among scientists and men of learning that we should have almost completely eliminated tuberculosis, reduced cancer to about one third, and to have combated every other ailment, disease and death rate to a point worth noting by comparison with the state of affairs prevailing elsewhere.

Every interested enquirer asks how it is that Latter-day Saints are such healthy people.

The answer is simple. It lies in the acceptance and strict observance of the Word of Wisdom—a Code of Health—revealed by the Lord. Yes, communicated from Heaven to earth in our dispensation for the benefit of humanity physically. The world has yet to learn what great and immeasurable benefits do accrue from the Word of Wisdom. We cannot enjoy the fulness of the earth—all that God has created for the benefit of man—as long as we continue to use poisonous substances, the most prevalent among them being tea, coffee, tobacco, and alcohol. These four are the root of all our sufferings, physical, mental, moral and spiritual. Eliminate them and the next genration will be free from the ravages and sufferings of our day.

If only the leaders of this country were to give but slight attention to "our remedy," our hospitals would be half empty within the next 20 years; our material wealth would increase, the millions of hours lost weekly in our industries through sickness would be reduced by at least 75 per cent. Cancer tuberculosis, pulmonary diseases, etc., would gradually disappear. The nation as a whole would enjoy better health and with it appreciate the gifts of nature in all respects. The average living age of 30—it is now 40 among Latter-day Saints—would increase; infantile and maternal mortality would decrease; our asylums would be converted into storehouses. There is no end to the benefits that this and every other nation would enjoy IF only they would accept the Word of Wisdom.

But have we the fortitude, the strength and courage to give up indulging in narcotics, tea, coffee and alcohol? Some have become such addicts, such slaves to the poisonous seed and weed that there is no intestinal stamina left in them. We can rescue some of them, we can rescue most of their offspring. This generation will suffer and die, the next will fare better, the third generation from us will thank the Lord for having revealed in His mercy and love for us the WORD OF WISDOM.

Is there a nation, a society or government, a newspaper or a body of scientists who care to investigate, to probe into, even to challenge, if you please, the promises and blessings of health and happiness that are promised to all who accept and will obey the Word of Wisdom. (Newspapers may freely reprint.)

For The Young Folk

THE GOLDEN IDOL.

I BELIEVE each one of us has a "better self." That is the best way I can describe a certain quality within us which rejoices when we do a good action. When we do wrong, though, this inner self worries us, and makes us most unhappy. Have you ever noticed the feeling of happiness and upliftment which comes when reading good books, or meeting with people whose ideals are high, and who are clean in thought, word and deed? No such happiness can be experienced in dealing with people, or books, of a different nature.

Just imagine how inspired and uplifted Moses must have felt when on Mount Sinai. For a considerable time he had been talking face to face with God. If talking with mere men can inspire us sometimes, how wonderful must be the privilege of meeting with the Lord. At last, though, it became time for Moses to come down from the mountain. How happy he must have felt. In his hands rested the two tablets of stone, engraved by the Lord Himself.

Moses must have been treading on air, his mind travelling on wings of thought to a higher sphere, full of dreams and high hopes, for the future of the people of Israel.

Alas, the happiness of the great leader was soon to be dashed to the ground. Whilst still on the way down, Joshua, who was with him, remarked upon the tremendous noise the people were making—a noise which could later he distinguished as singing. Immediately the camp of Israel was reached Moses saw what was wrong. In his absence the people, with their usual lack of faith, had presumed him dead, and, what was far worse, had forgotten all their covenants so recently made with the Lord. In their wickedness they had turned to Aaron for a new god, and he had taken their treasures of gold, and made them into an idol, a horrible golden calf. It was the sound of the praises of the people being sung to this hideous object which first attracted the attention of Moses and Joshua. Moses was very, very angry. All his hopes and dreams were shattered. He cast the precious tablets to the ground, and broke them—written commandments which said in part: "Thou shalt have no other gods before Me." In his terrible rage, Moses took the golden calf, burnt it in the fire and ground it to powder. He scattered the powder on the water supply, so that the Children of Israel had to drink it.

—E. M. T.

★

JUST PRETEND

The sky is a window
For God to look through,
And the clouds are the curtains
White against blue.

But when the window
Gets dirty panes,
God washes it clean
And we say we have rains.

—Rosaleen Schmutz

L.D.S. Pen Friendship League

IN almost every Branch of the Church in the British Mission there are members interested in our Pen Friendship League. The interest is genuine and vital.

The Mission Presidency wish to extend this great project of building up true friendship among Latter-day Saints.

We must realize the fact that we are scattered, and present circumstances do not permit of travel or personal contact. Therefore, today, more than at any other time, the Pen Friendship League is playing a most important part in the lives of the youth of our Church.

We propose listing the names of all unmarried members on this page, Branch by Branch. We have already published lists of the Liverpool and Wigan Branches. Now we will take the two Branches in Ireland. The writer, who only recently visited the Branches of the Church, was delighted to meet so many of our young people. In the Belfast Branch there are some lovely L.D.S. girls: faithful, sincere, intelligent, well mannered and happy. (No wonder some of our L.D.S. boys in the U.S. Army are regularly at meetings!)

In the Dublin Branch there are some batchelors: fine men, well-to-do; good, faithful men; generous to the extreme. Their hearts are in their businesses and Church work.

DUBLIN BRANCH:

Mr. Alfred F. Horlacher (31),
6, Tivoli Terrace, Kingstown,
Co. Dublin, Eire.

Miss Gertrude L. Horlacher (32),
6, Tivoli Terrace, Kingstown,
Co. Dublin, Eire.

Mr. Frederick H. Mogerley (32),
62, S. Circular Road, Dublin.

Mr. Harold P. Mogerley (27),
61, S. Circular Road, Dublin.

Miss Maurine Mogerly (22),
61, S. Circular Road, Dublin.

Miss Patricia L. Steel (17),
120, Morehampton Road,
Downeybrook, Dublin.

BELFAST BRANCH:

Miss Anne M. Bannatyne (22),
380, Donegall Road, Belfast.

Miss Ena Bannatyne (20),
380, Donegall Road, Belfast.

Miss Dinah Ferguson (24),
49, Abingdon Street, Belfast.

Miss Dorothy Ferris (31),
c/o 129, Alliance Road,
Cliftonville, Belfast.

Miss Margaret Moore (20),
99, Glencairn Street, Belfast.

Miss Joan Taggart (22),
58 Joanmount Park,
Cliftonville, Belfast.

LATTER-DAY SAINTS—YOUNG PEOPLE—GET TO KNOW EACH OTHER.

—A. K. A.

"Can We Keep The Sabbeth Day Holy?"

EXCERPTS from the round-table discussion on the question "Can We Keep The Sabbath Day Holy?" presented over KSL on the Church Sunday Evening Hour, August 9th, 1942. Participating were Wallace F. Bennett, prominent business executive, Church and civic leader; A. Hamer Reiser, business official and for many years Executive Secretary of the Deseret Sunday School Union; and Gordon B. Hinckley, Secretary of the Church Radio Committee.

PERHAPS in no other thing have we of this generation gone so far afield from the practices of one or two generations ago as in the matter of the observance of the Sabbath day. To ancient Israel, God gave the commandment, "Remember the Sabbath day, to keep it holy." For tens of centuries that commandment was accepted and generally adhered to, sometimes in a very strict and even unkind manner. But we in this generation seem to have gone to the other extreme—at least many thoughtful people think so and decry it as a national and world sin.

It is imperative that we change the fundamental habits of our fellow men before we can get back to the true spirit of the Sabbath day. A great many people have no idea of what it means to keep the Sabbath day holy. They have set up no habits or mental attitudes that comport with the scripturally-announced purpose of the day, as set forth in the Bible and as re-affirmed through modern revelation.

We have had some help in the direction of what proper Sabbath observance means with the suggestion that the day is set apart primarily for three purposes: First, as a day of worship; secondly, as a day of rest; thirdly, as a time for doing good. Anyone might properly say that those three purposes are appropriate for any day, but they are especially appropriate for the Sabbath.

Instead of becoming a day for worship, rest and righteous service, it has all too generally become a day to clean out the basement and polish the car, and a time to play games.

Industry has been adapting itself through the years to allow people more and more free time. With comparatively short work days and Saturday afternoon off, men are left without excuse for using the Sabbath day for work.

We must of course realize that during this war period some people must observe that day of rest on some other than Sunday, but the interesting thing is that our production leaders have found, even in these times of urgency, that one day in seven for rest is essential for maximum efficiency, just as the Lord declared thousands of years ago to ancient Israel. Moreover, the fact that some people may have to work on Sunday does not licence the remainder of us to put on our overalls.

If those people who distrust anything that savours of religion could have experiences of worship under conditions where they are dressed up and feel fine, where they hear beautiful music, where they associate with other people who are like-minded and participate in the religious service of the day, they could not help but feel rejuvenated and revitalized. Most people who do not observe the day simply fail to look upon it as that

great opportunity for spiritual and mental and even physical refreshment.

Dr. Richard Cabot in his book "What Men Live By" describes four important fields of living, illustrated by the four arms of the Cross. One of these, of course, is work, another is play, the third one love, and the fourth is worship. He indicates that the well rounded life has all four of these in more or less equal proportions, but that too many of us are long on work and long on play, but very short on worship.

By tradition and habit and facilities we are restricted largely to the Sabbath day for worship, and with only one-seventh of our time in which to have a well-rounded worship experience, we should not cheat ourselves of this limited opportunity. The Lord has made this very clear through modern revelation: "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions to the Most High."

The Church has tried to fill the day with so many splendid worship opportunities that its members will not be prone to use the day for other activities.

The poetic thought that "the groves were God's first temples" and that people can worship as well in the open as in the chapel is beautiful, but the real question is whether or not they do in fact worship when they get out in the open or whether something else, such as the trout in the stream, doesn't take their minds away from the spirit of worship. I find it easier to worship with other people that I do when I go off alone. I like people, and perhaps that's one of the charms in going to Church on Sunday. I cannot imagine myself paying my devotions to the Lord while sitting out on the beach.

Sabbath worship should be an attitude, even more than an event. Too many people feel that if they've attended one or two specific Sunday meetings, they've brought the privilege of doing other things contrary to the spirit of the day. The spirit of the Sabbath should go through the day, and not be limited to any specific Church meetings.

As is the case with most families, there are very few meals during the week when all of our family are present, but we're all there on Sunday. We usually spend part of our Sunday afternoon together in our own home, and, as a family tradition, about four o'clock all of the members of my mother's family, her children and her grandchildren, gather at her home for an hour or two and refresh our joys in each other's company. We use the Sabbath to build and rebuild the family spirit. Sunday offers opportunities to hold together the family, such as can be found on no other occasion.

There is no need for the children, or the parents, to attend commercial entertainments and public parks. There are six other days for that kind of thing, with plenty of opportunity for daylight participation in activities of that kind. People who are engaged commercially in promoting those activities exploit them because of the typical attitude toward the Sab-

bath. But they would find ways of exploiting them on other days if people would all change their attendance habits. In addition to formal worship there are many opportunities—in the family, in the home, among friends and other places in which the true spirit of the Sabbath can still be maintained.

To summarize: Conditions are different from the days of the Puritans, and, accordingly, our method of observing the Sabbath may differ somewhat, but the law of the Lord to ancient Israel still holds, reaffirmed through modern revelation, and the change in times and conditions does not give us licence to violate the spirit of that law. With working conditions permitting of more free time during the week there is no excuse for Sunday as a day for work and sport, and since worship is a needed exercise in our lives we rob ourselves if we fail to take advantage of the opportunities of the Sabbath. Further, we can keep the Sabbath day holy and gain for ourselves enrichment and rejuvenation and breadth of living, if we will adjust our attitudes so that our activities conform to the spirit of the day—a time for rest from the labours of the week, a day for the rendering of righteous service, an opportunity to pay our devotions to the Most High.

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District Activities

Hull

A lantern lecture was given in the home of Sister Smith of Grimsby on Friday, October 23rd. Nine people enjoyed the coloured film slides of "Landmarks of Church History" and "Down Pioneer Trails." Lady Missionaries Sisters Lucy Ripley and Mabel Fitton presented the lecture.

Grimsby Branch held Harvest Festival services on Sunday, October 18th. Twenty-one people attended. On Monday evening following, the produce was sold at the Social held under the direction of the Relief Society President, Sister A. Walker.

Manchester

An American Supper was held in the home of Sister Dorothy Mills, Counsellor in the Oldham Branch Relief Society, on Wednesday, September 23rd. The affair was held under the direction of Relief Society President Sister E. Pearce, who was assisted by Sister Mary E. Wynn.

Rosemary Heywood Dewsnup, daughter of Mr. and Mrs. Dewsnup, was baptised by President Lawrence M. Gregson on Sunday, October 4th, in the Manchester Branch. Confirmation was performed by District President Albert Woodruff.

Harvest Festival Services were held in the Hyde Branch on Sunday, October 11th. Speakers were Brothers J. Glassey, J. Massey, Edward Kershaw and District President A. Woodruff. A portion of the flowers and fruit on show was distributed among the sick and older members, the remainder being sold and the proceeds given to the Relief Society funds. Appropriate hymns wer sung with fervour and all in attendance enjoyed the wonderful spirit prevailing.

An "At-Home" was held in the Oldham Chapel on Saturday, 10th October, for the benefit of the Sunday School. Parlour games of all kinds were played and Sister Emma Wynn and Brother Edward Kershaw acted a sketch entitled "A Marriage has been arranged." A hot supper of chips and peas was served to the 30 people present be-

fore they danced the evening out to music provided by Sister Janey Bowyer. Sister Mary E. Wynn was in charge of the affair.

On Saturday, October 17th, a Hallowe'en Party was held in the Oldham Branch. The room was decorated appropriately, and songs and dances, depicting Hallowe'en were presented by the Bee-hive Girls and Boy Scouts. Sister Janey Bowyer again furnished music for dancing, and refreshments were prepared and served by the Bee-hive Girls as a special assignment. Sixty-five people attended and were entertained. The M.I.A. were the sponsors of the affair and the officers in charge were Sisters Rose Mellor, Emma Wynn and Bessie Heaton. The Dance Hostess was Sister C. Bailey.

Scottish

A grand Hallowe'en Social was held in the Aberdeen Branch on Friday, October 23rd, under the supervision of Lady Missionaries Sisters Lilian and Myrtle Foster and Sister K. Finlay. All present enjoyed games and a special programme, as well as refreshments. The most exciting moment came when all lights were extinguished and lanterns, made from turnips fashioned into weird faces and illuminated with candles, revealed various other decorations of witches, moons and grinning cats. These were all made by Primary children of the Branch. A ghost made his entry and in sepulchral tones told his life story. Dancing followed to the music of an accordion, and finally all present joined hands and sang "Auld Lang Syne." Forty-two people were present, including twenty-six non-members.

Sheffield

On Saturday, October 24th, eighteen members and friends enjoyed a supper at the home of Brother and Sister Joseph Quinney of the Rawmarsh Branch. During the evening a presentation was made to Brother Quinney as a token of esteem from the members of the Rawmarsh Branch, of which he has been President for twelve years. He has been sustained as First Councillor in the Sheffield District Presidency.

The Rawmarsh Branch held their Harvest Festival service on Sunday, Ocotber 25th. A goodly show of vegetables and fruit was arranged, the sale of which realised £1:0:0, which will be given to the Relief Society funds.

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Missionary Movements

APPOINTMENTS.

Elder Briton Beverley of the Hyde Branch, Manchester District, set apart as a Full Time Missionary by President A. K. Anastasiou on the 27th September, 1942, was assigned to labour in the Bristol District on the 19th October, 1942.

TRANSFER.

Sister Marion Patterson was transferred from the Newcastle to the Liverpool District on the 19th October, 1942.

RELEASE.

Sister Emily G. Astin was honourably released on the 19th October, after having completed a six months' Mission. During the whole of her Mission she has rendered faithful service in the Newcastle District.

TESTIMONY

(Continued from page 706)

May 22nd, 1925, with five Missionaries including President Quinney. Meetings were held that were well attended. The schoolhouse was filled to capacity.

The next day we met in the home of Brother and Sister Olson. We held a very fine and profitable meeting with them. We established a little Branch of the Church. We had about 15 members who were extremely anxious that a meeting house should be built for worship and Church activities. The following proposition was made by the Olsons:

That if the Church would furnish $250 to buy the windows, the doors and the flooring, they would cut and furnish all the timber and would build the meeting house themselves. I immediately sent a letter to the First Presidency setting forth the wants of these good people. I received an answer to my letter advising that the Church would be more than willing to advance the $250. As a consequence the meeting house was built. The little Branch of the Church was established. The Olson family was made happy; more people were converted, and Burgland became the centre of attraction in that section of the country, and up until the present time is a mecca of good.

I have related this simple story because it contains the strength of testimony that was received by a humble family many years ago.

Testimony means the light of truth; the light of truth comes through the spirit of God. When one is in possession of this divine power, he bears record of its divinity and worth. A testimony is retained upon the principles of faithfulness.

President Grant once made the statement: "Let us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who has joined this Church and attended his or her Sacrament meetings, partaking of the Sacrament in remembrance of the suffering of our Saviour and His death, who was honest in the payment of his or her tithing, who divided with the Lord as perfectly as he would ask the Lord to divide with him if they were making up an account, who have kept the Word of Wisdom; I have never known of such a person to lose his or her faiith."

This is a safe and definite rule of life. If we adhere to it, our testimonies concerning the divinity of this work will remain forever with us. Testimony is, indeed, the revelation of truth.

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PERSONAL

ROBINSON — Gunner E. S. Robinson, son of Brother and Sister Robinson of New Basford, Nottingham, formerly reported missing in the Middle East, is now known to be a Prisoner of War in Italian hands.

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

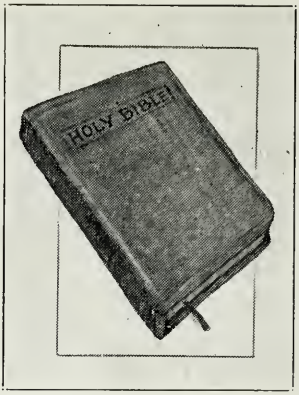
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.



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